



## TO CORRECT MIS-REPRESENTATION WE ADOPT SELF-REPRESENTATION.

VOLUME 2.}

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### Poetry.

#### A Simile.

BY H. W. LONGFELLOW.

Slowly, slowly up the wall  
Steals the sunshine, steals the shade;  
Evening damps begin to fall,  
Evening shadows are displayed.  
  
Round me, o'er me, everywhere,  
All the sky is grand with clouds,  
And altho' the evening air  
Wheel the swallows home in crowds.  
  
Shafts of sunshines from the West  
Paint the dusky windows red;  
Darker shadows deeper rest  
Underneath and overhead.  
  
Darker, darker, and more wan  
In my breast the shadows fall;  
Upwards steals the life of man,  
As the sunshine from the wall.  
  
From the wall in yonder sky,  
From the roof along the spire;  
Ah, the souls of saints that die  
Are sunbeams lifted higher.

FOR THE "WESTERN STANDARD."

THE

### PRINCIPLES OF THE GOSPEL

BY

Charles Wesley Wandell.

#### CHAPTER V.

[CONTINUED.]

So conclusive is the word of God that Christian baptism is for the remission of sins, that Christendom, in order to reconcile it with her notions of non-essentialism, hesitates not to assert that it is the baptism of the spirit, and not of the water, that washes away sin; notwithstanding they have no example in the Bible to bear them out in their foolish assertion. They contend that wherever Christian baptism is mentioned in the New Testament, it is to be understood of that of the spirit and not of the water. If this could possibly be true, then the answer of our Lord to Nicodemus should read thus: Except a man be born of the spirit and of the spirit he cannot enter into the kingdom of God. Also the exhortation of Peter in the second of the Acts, should read thus: Repent therefore every one of you and be baptized with the Holy Ghost for the remission of sins, and ye shall receive the Holy Ghost: both of which perversions make nonsense and nothing else; for as it would be impossible for a man to be born of the spirit when he was already born of the spirit, so also it is ridiculous to say, That they should receive the gift of the Holy Ghost when they were already baptized in it.

If there was any uncertainty in the meaning of the Savior's reply to Nicodemus, the baptism of the ennoch would determine it clearly; saith the ennoch, See here is water; what doth hinder me to be baptized? Acts 8: 36.

There is one instance, however, in which non-essentialists think there is proof, that the remission of sins comes by baptism of the spirit, separate and apart from that of the water. That is the case of Cornelius the centurion, as recorded in the tenth and eleventh chapters of the Acts. They argue, that because Peter said, 10: 48, Whosoever believeth in Him shall receive remission of sins: that it was the baptism of the spirit that washed away sins, and not that of water. If you will look at this argument you will perceive its fallacy at once; for the faith speaks of does not particularize the baptism of the spirit any more than it does that of the water. "But," they argue, "the spirit was poured out upon them before they were baptized with water, and as it is impossible for them to have had sins to be washed away after they had received the Holy Ghost, they must have been washed away in the baptism of the spirit." If this were true, that their sins were necessarily washed away by the Holy Ghost, then the above would hold good; unless we can prove that God worked miraculously in this case, for some special end. But we have a case in point that clears up this matter. I refer to the case of Paul of Tarsus who received the Holy Ghost by the laying

on of the hands of Ananias, before he was baptized with water to wash away his sins. Compare Acts 9: 17, 18 with Acts 22: 16. In Paul's conversion, two things are certain; first, he received the Holy Ghost before he was baptized in the water; and second, after he was filled with the Holy Ghost, he was baptized to wash away his sins. If Paul could have sins to wash away in the waters of baptism, after he had been filled with the spirit, so also could Cornelius and his household. These particular cases so far from weakening the argument in favor of water baptism, go far to strengthen them. For if Paul, and Cornelius and his household had to be baptized for the remission of sins, even after they had received the Holy Spirit, how can others be saved without that sacrament who admit that they have not received so copious an effusion of the spirit as the apostle, and who mock at the testimony of modern men receiving the ministration of angels? However, by noticing these extraordinary occurrences, it is easy to see that God had an especial end in view, and adapted special means to accomplish it. Paul's conversion commences with a miraculous visitation, while on his way to Damascus, which left him blind; after which, his eyes were miraculously opened through the imposition of Ananias' hands, and he is filled with the Spirit. God told Ananias that he had a great work for Paul to do among the Gentiles, and we see that he converted him miraculously.

Much the same may be said of Cornelius. Until his conversion, the gospel had been preached to those of the circumcision only. But the time had come, when salvation must go to the Gentiles also. In order to convince Peter that the gospel was for the Gentiles, as well as for the Jews, God had recourse to extraordinary measures. If you will turn to the tenth and eleventh chapters of the Acts, and read the account of the matter, you will find that the following is the sum: The kingdom of God was now to be opened to the Gentiles. The first man chosen of God to receive this kingdom was Cornelius; a man eminent for his piety and extensive charity. He and all his house were believers in the true and living God, and devoutly served him. God sent an angel to this good man, who told him that his prayers had been answered, and his aims had come up before him as a memorial. He was further told to send to Joppa for Simon Peter who would tell him words whereby he and all his house should be saved. In compliance with the command of the angel, he sent for Peter. Now while the messengers were on their way to Joppa, Peter being in a trance on the house-top, saw a very singular vision. There appeared as it were a great sheet let down from heaven, filled with all manner of nautical beast and birds; Peter was commanded to arise, stay and eat. But he refused although the vision was repeated three times; and the voice told him to call nothing common or unclean which God had cleansed. He now awoke; and, while 'doubting what the vision meant,' the messengers of Cornelius arrived; and Peter, on the next day, returned with the messengers, taking six of his companions with him. The vision of the unclean creatures, had sufficiently broken down his prejudices to admit of his entering the house of the Gentiles, which before he had held to be an unlawful thing. Having entered in, he inquired of Cornelius for what intent he had sent for him. Then Centurion then related the vision he had received, and closed with these words: Now therefore are we all here present before God, to hear all things that are commanded thee of God. Peter then said: Of a truth I perceive that God is no respecter of persons: but in every nation he that fears him, and worketh righteousness is accepted of him. Yet still he does not understand that the Gentiles are to enter into all the blessings of the New Covenant, for he immediately commences his discourse with these significant words: The word which God said unto the children of Israel, preaching peace by Jesus Christ;

(he is Lord of all:) That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed with the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it was he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. Now you observe that in all this discourse the Gentiles are not even so much as named; but Peter speaks of the Gospel as the word which God sent unto the children of Israel. But while he was yet speaking, the Holy Ghost fell on the Gentiles; and they spoke with tongues and magnified God. The astonished Peter and his companions were now convinced that the gospel—in all its fulness, was for the Gentiles as well as for the Jews. Shortly after this, Peter was called in question concerning this matter, and in his defense said: Forasmuch then as God gave them the like gift as he did unto us who believed on the Lord Jesus Christ; what was I that I could withstand God? Showing conclusively, that it was entirely out of the regular order of the gospel institutions, in order that it might be a sign to the disciples, that salvation was common to all from that time forth, without distinction of nation or country. The fact then is plain, that Peter was not fully aware that the blessings of the gospel were for the Gentiles until the Holy Ghost was poured out on this occasion. And mark, no sooner was he convinced of that fact than he exclaimed, Can any man forbid water, that should not be baptized which have received the Holy Ghost as well as we? And he commanded Cornelius and his household to be baptized. Cornelius was by means ignorant of the gospel of Jesus Christ, neither was his household; for Peter saith, That word, I say, ye know, which was published throughout all Judea, and began from Galilee: neither have we the slightest evidence that they had not received it with all their heart. Yet notwithstanding all this they were not saved: even so good a man as Cornelius unquestionably was, still he was not saved: although God had answered his prayers, and his aims were had in remembrance in his sight; even though he had been visited by an angel of God, yet there was something for him to do before he could be saved: he was to send for a servant of Christ to come and tell him what that something was. When Peter discoursed of the gospel, he told him nothing new; he simply narrated a series of facts that Cornelius knew very well to be true. And then, though he was baptized with the Holy Ghost yet was he not saved; there was still something lacking: to supply this lack, they were commanded to be baptized with water in the name of the Lord.

(To be Continued.)

A NEW MONKEY RACE IN AUSTRALIA.—A Melbourne paper says:—It is supposed that we have amongst us at least twenty thousand Chinese. Many of these people are rapidly adopting the dress and manner of their European fellow-colonists—particularly about Melbourne, where some of them even have seemingly embraced Christianity, while in reality they have embraced Christian wives. Not a few of the daughters of the Emerald Isle, who, not long ago, were known as Peggy Brady, or Katy Flanagan, or perhaps a girl of the Finerty's, is now known in Little Bourke street as Madam A. Sing, or Choo Loo, or A Sue, or some such Chinese euphemism.

MUTINY AND DISBANDMENT OF INDIAN NATIVE TROOPS.—The *China Mail* publishes a long account from the *Friend of India*, of the mutiny and disbandment by the English authorities of the Nineteenth Regiment Native Infantry. It appears that on the 26th of February last, that regiment was ordered to parade, at Berhampore, for exercise, with fifteen rounds of blank ammunition for each man. When the ammunition was taken to the lines, the men objected to the paper on which the cartridges were made, as being of two colors. They afterward insisted, in a petition to the commanding officer of the district, that for more than two months they had heard rumors of new cartridges having been made at Calcutta, on the paper of which the fat of bullocks and pigs had been spread; and of its being the intention of the government to coerce the men to bite these cartridges; and that, therefore, they were afraid for their religion. They were informed on the evening of the 26th of February, that this was all wrong, and that whoever refused to use the cartridges would be tried by a court-martial. A few hours later, the sepoys broke out into open mutiny, flew to their arms and formed into line. Immediately the commanding officer summoned a large body of European troops, directed cannon against the lines of the mutineers, and summoned them to lay down their arms and surrender. After some hesitation this was done. On the 31st of March, the regiment having marched to Barrackpore, was formally read out of the service. The arms were piled, and the colors deposited with them, but the uniforms were not stripped off. The pay of men was delivered to the time of mutiny. The regiment was submissive and penitent. It was a severe blow to the men, and a striking lesson to the other sepoy regiments.

THIRST QUENCHED WITHOUT DRINKING.—Water, even salt water, imbibed through the skin, appears thirst almost as well as fresh water taken inwardly. In a "Narrative of Captain Kennedy's losing his vessel, and his distress afterwards" in the *Annual Register* for 1769, the Captain says—"I cannot conclude without making mention of the great advantage I received from soaking my clothes twice a day in salt water, and putting them on without wringing. To this discovery I may with justice attribute the preservation of my own life and six other persons, who must have perished if it had not been put in use. The water absorbed through the pores of the skin produced in every respect the same effect as would have resulted from the moderate drinking of any liquid. The saline particles, however, which remained in our clothes became encrusted with the heat of the sun and that of our bodies, lacerated our skins, and being otherwise inconvenient; but we found, by washing out these particles, and frequently wetting our clothes, without wringing, twice in the course of a day, the skin became well in a short time. After these operations we uniformly found that the drought went off, and the parched tongue was cured in a few minutes, after bathing and washing our clothes; and, at the same time we found ourselves as much refreshed as if we had received some actual nourishment. Four persons in the boat who drank salt water, went delirious and died; but those who avoided this and followed the above practice, experienced no such symptoms."

NEW USES OF THE SUBMARINE ELECTRIC TELEGRAPH.—The *London Times*, of June 5th, says:—At Messrs. Glasse & Elliot's yard [near London] a fine submarine cable is being made for the Norwegian Government. This is, as far as we are aware, probably the first electric telegraph which has ever been used for fishing purposes. During the fishing season, the shoals of herrings enter the fiords of Norway at most unexpected intervals, and at places where often not more than one or two fishing boats are to be found. Before the boats from the surrounding bays and fiords can be summoned to the spot, the herrings have generally spawned and

are away to sea again. To prevent these repeated disappointments and losses to the fishermen, the Norwegian Government is about to lay a submarine cable along some fifty miles of the coast, most frequented by the shoals, with land stations at short distances communicating with the fishing villages. The instant the shoal is seen in the offing, therefore (and it can always be known at a distance by the whales which surround it), a message will be sent along the coast telling each village the fiord or bay which it has entered. Alas for the poor herrings! What will become of them now that science enters the deep against them, and the enemy lurks in their watery home? They may elude whales and fishing boats, defy tides, winds, and waves, but what can they do against the electric current? They will splash heedlessly over the queer-looking rope on the bottom, without thinking that it is telling their number and the way they have taken, and guiding their pursuers to the destruction of them all. A small "sub-mud" cable, to be used in communicating with the workmen engaged in clearing the mouth of the Danube, is also in the course of manufacture at Glasse & Elliot's. It will be regarded with interest as the material embodiment of so many of the Paris protocols.

THE ASPLEY HOUSE.—The following story is told in connection with the celebrated palace of the Duke of Wellington:

"It is said that as George II. was riding on horseback one day in Hyde Park, he met an old soldier, who fought with him at the battle of Dettingen; and with this soldier he entered into free discourse. After talking together for some time, the king asked the veteran what he could do for him. 'Why, please your majesty,' said the soldier, 'my wife keeps an apple stall on a bit of waste ground as you enter the Park, and if your majesty would please to make us a grant of it, we might build a little shed and improve our trade.' The request being a very moderate one, was at once granted. In a little time the old apple stand woman prospered greatly, for the situation was a good one for the purpose, and she carried on a very profitable trade. In the course of years the old soldier died, and the Lord Chancellor, who was looking around for a suitable piece of ground where he might build himself a mansion, fixed his mind upon this very spot. The old woman was sadly alarmed when she saw her stall being pulled down, and preparations to occupy the ground with a stately mansion, and she went to a son, who was an attorney's clerk, to consult with him as to the course she ought to take. The son was shrewd enough to see at once the advantage that might be gained by remaining quiet; so he advised her to remain quiet until the mansion should be completed. No sooner was the house finished, than the son waited on the Lord Chancellor to complain of the trespass committed on his mother's property, and to claim a recompense for the injury she had sustained. When the Chancellor saw that the claim was undeniable, he directly offered a few hundred pounds by way of compensation; but this was promptly refused, as the old woman, advised by her son, would not settle the affair on such easy terms. A ground rent of four hundred pounds a year was agreed to; and it is said that the Aspley House stands that amount to this day, to the descendants of the old apple woman."

ALLOY RESEMBLING GOLD.—The following is the substance of the United States patent granted to Eli Mourier and J. F. E. Valant, of Paris, on the 3d of March last—patented in France, December, 1854. The alloy is called *creide de Gold*. It is formed with 100 parts, by weight, of pure copper, 17 of zinc, 6 of magnesia, 3.60 of sal ammoniac, 1-80 of quick lime, and 9 of unpurified tartar. The copper is first placed in a crucible in a suitable furnace, and fused, the magnesia is then added slowly, then the sal ammoniac, lime and tartar separately, and in the form of powder. These are kept from the air, and well stirred with the copper for twenty minutes until the whole are incorporated together. The zinc is then added in strips or fine pieces, thrust through the crust on the top of the copper. The whole mass is then thoroughly stirred, the crucible closed, and its contents kept in fusion for twenty-five minutes. After this the crucible is opened, and skimmed very carefully to remove all the dross. The silvery thus formed is poured out into dry sand moulds if required to be rolled; if not, it may be poured into iron moulds. When melted in a blast furnace, it is rendered more applicable for ornamental works of art. This alloy, it is stated, is very beautiful, resembling gold in appearance—very close in the grain, delicate and brilliant. Castings made of it are cleaned with an ordinary pickle of sulphuric acid and water to remove the oxyd. The zinc may be replaced with tin, but it makes the alloy more brittle.—*Scientific American*.

NEW reckonings make new quarrels.

# THE WESTERN STANDARD.

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FRIDAY, JULY 31.

Of late, Utah has been a fruitful field from which editors, priests, and harpies of every caste have culled an abundance of matter for newspaper discussion and pulpit declamation. The Utah problem has become the question of the passing moment, and various plans are suggested for its solution; the last of which is that of the would-be-president Stephen A. Douglas of Illinois, a man who, by the way, attained his first seat in the Congress of the United States by the aid of some six thousand Mormon votes, as the record will show. Before our expulsion from Illinois, and while our votes were necessary to his political elevation, he expressed himself as painfully sensible of the injustice, persecution and merciless barbarities we suffered in Missouri, and appeared indignant at the efforts made by the latter State, to drag Joseph Smith from Illinois before her own bloody tribunals. Then, he had a thousand nice things to say in defence of the poor outraged Mormons. Now, however, the scene has changed, and with it the position and language of this two-faced demagogue. His successful war against the "Missouri Compromise," however constitutional, was evidently so impolitic and mal-appropos, that in consequence, his popularity has suffered and is still suffering a serious decline. To regain his former popularity, he again makes use of the Mormon people, though in a different way. Mr. Douglas is well aware of the latent fears of the people of Illinois of the growing power of the Mormons. He knows how keenly sensible they are that they most cruelly and foully murdered Joseph and Hyrum Smith, and drove some twenty-five thousand peaceable, industrious and unoffending citizens into exile. Like other culprits, they fear lest the rod justice fall upon them—they dread the day of retribution. Stephen A. Douglas knows all this, and the present discussion of the "Mormon question," presents to him a fine opportunity, to offer himself as their champion to "put the knife" to the infant Goliath of the Rocky Mountains, in the hope of advancing to the Presidency over its bleeding corse.

But his propositions, and the ready echo they find in the general press, fall terrorless upon our ears. To carry them out practically, obstacles are to be overcome of a much greater magnitude than they seem to be aware of: precedents must be established which the Congress of the United States dare not establish.

How preposterous must his proposition to disorganize the Territory of Utah, appear to every sensible man? And if that were possible, what a fearful precedent would be established! A little reflection will, we think, convince any man who can reflect, that it is no more possible to disorganize a Territory of the Union than it would be to disorganize a State.

Disorganization is not contemplated in the Constitutional and Federal statutes. Progression is provided for; not retrogression. This doughty Northern advocate of Southern principles has hit upon a solution of the "Slavery problem," that leaves such men as Seward, Hale and Greeley quite in the back-ground. Repeal the Act organizing the Territory of Utah, and by the same rule the growing power of free state sentiments and a future Congress will repeat acts organizing States, and thus reach slavery in the slave States! Starting as this conclusion was made, yet it is legitimate and not difficult to be seen; and it is the solution of the "Slave question" long sought after but never found by such dandlers as Wm. H. Seward and other Anti-slavists. Certainly this *Mormon-made Senator*, Stephen A. Douglas, deserves the thanks of the Abolition party.

The Mormons have never previously held the position before the country unto which they have now attained in their exile. The bloody persecutions they suffered in Missouri and in Illinois were state affairs, and for which the General Government refused to be responsible. Now, as citizens of the United States, they are organized under a Territorial government. It is to this government and to that of the United States that they are held and cheerfully hold themselves responsible: and while they peacefully, willingly, and in good faith yield obedience to both Federal and Territorial governments and laws, they will take good care that all officers sent from Washington to execute the laws shall do it in a lawful and proper manner. These are the real sentiments of the people of Utah, and by them they will abide, whatever the consequences may be. When will editors learn this? When will they cease to suffer themselves to be "sold" by every apostate, corrupt official and Gentile

that leaves Utah, which leaving is caused in many instances by their own base conduct while there, and by which they rendered themselves obnoxious to a virtuous and orderly community.

Mr. Douglass' proposition to have investigated the charges against Governor Young and others, will meet with the hearty amen of the people of Utah. They fear not such an investigation. But whenever presides over such trial will be given to understand at the commencement, that it must be conducted according to law. Whoever does the judicial ermine in Utah will find, notwithstanding the multitudinous reports to the contrary, that the majesty of the law is respected and held inviolate in that Territory, and that neither judges nor governors will be allowed to set aside its guarantees. They will find the grave charge of the lawlessness of the Saints to be based upon the fact, that they refuse to go to law one with another. The Latter-day-Saints as church members settle their difficulties, either between themselves or before their bishops, without recourse to law, which, without contradiction, they have the right to do, as well as the Quakers and all sects of Christians. Who does not know, that if a difficulty occurs between members of any Christian congregation, they are counselled to settle it without appeal to the law? And what honest man will say, that such counsel is not wise and good? If the Saints were distributed over the country as are the Quakers and other sects, this Christian peculiarity would probably have remained unnoticed. But this excellent custom, when fully carried out by the citizens of an entire territory, is made conspicuous, and receives the execrations of every soulless lawyer and pettifogging flunkie whose interests it crosses. This is the whole story of "Mormon lawlessness." Government officials and other lawyers have repeatedly endeavored to stir up litigation amongst us, and they have as repeatedly failed in their attempts. The Latter-day-Saints will take no civil suit before a Gentile court. That is an established fact. The General Government may send to Utah as many judges as it pleases, and those judges may try and pass judgment upon all criminal cases: to that extent they will meet with our hearty co-operation: but we will give them no civil cases to adjudicate. We can arbitrate our own difficulties, and the power to transact all our legal business is amply provided for in our Justice and Probate Courts. The people of Utah have kept aloof from lawyers, and consequently they have but few difficulties. The people of California have patronized lawyers, and the result is, they are completely confounded with the uncertainties of law. Litigation is stirred up on all hands, and the proper holder is uncertain that what is his to-day will be his to-morrow. The citizens of Utah and of California have pursued opposite courses, and the results shew which is the wiser.

We confess ourselves loth to believe that such a change has taken place in the sentiments of Mr. Douglass with regard to the Mormons. We well remember his former kindly manner toward the Saints, and particularly toward Joseph Smith; and take the liberty of reminding him of a certain conversation he had with Joseph, when the latter told him, he would "yet be a candidate for the Presidency of the United States; and if he at that time should raise his hand against the Mormons, he would become politically damned."

We have no fears of the tranquility of Utah being seriously disturbed by Senator Douglass, or any other man. The people there have sense and loyalty enough to calmly and firmly stand by the Constitution and the laws; which they have only to do, to disappoint Mormon-haters of all classes and creeds, in their vain hope of overthrowing the Church of the Living God.

**ARRIVAL.**—Br. Samuel Rolfe, Treasurer of San Bernardino county, arrived in this city on Sunday last from the Lower Country. He brought up a large sum of money to pay on the ranch debt and also a respectable sum for the State treasury. He reports all well at San Bernardino. The brethren were busily engaged in threshing and taking care of their crops, which have turned out better than was expected. There is four or five times as much corn being raised the present season as last. It looks well. All is peace. The Saints are making great efforts to extinguish the ranch debt, which br. R. thinks will certainly be done next autumn. We hope so. That debt has hung like an incubus upon them quite long enough.

**THE WEATHER.**—For the greater part of this week the atmosphere has been disagreeably cold and damp, dispensing colds and influenza in liberal quantities. Yesterday, however, Sol reappeared after his wonted manner, whose cheerful rays dried the humid air and warmed it into pleasantness again. The climate of San Francisco is the most singular that we ever experienced. During the wet season, or winter as it is erroneously called, the general temperature of the atmosphere is pleasant and agreeable; but during the dry, particularly in July and August, the raw, chilly weather keeps one in a shiver.

**MORMONISM means all truth.**

## President Buchanan and Utah affairs.

We have ever considered President Buchanan to be a man of honor, justice, liberality, prudence, moderation, and many other good qualities, which eminently fit him to preside righteously and with becoming dignity over the affairs of the United States. We have remained unshaken in this opinion, notwithstanding the semi-official announcements, not unfrequent of late, that he is about to pursue a violent and belligerent course toward Utah; and we shall hold him in this high estimation, until facts, not rumors, compel us to think differently. Doubtless the outside pressure has been both heavy and violent in the direction of Utah, and influences, not to be disregarded, have been brought to bear upon him against that Territory.

Upon the principle of "rotation in office," which he has strictly observed in his appointments hitherto, it is nothing strange that he should seek for a new Governor for Utah, neither is it singular, that in the present state of public feeling, he should deem it wisdom to disregard the preference of the citizens of Utah, and appoint them a non-resident governor and other officials, provided he can find men of uprightness and ability to accept the offices to be filled. But we are persuaded that he will go no farther. Utah will not be menaced with troops, nor threatened with coercion. We base this opinion upon the assumed fact, that the citizens of Utah have kept the President and Secretary of the Interior posted upon the situation of affairs there, and those affairs look very differently to them to what they do to the public, whose opinions have been formed upon the reports of apostates and renegade officials. He knows that there is no rebellion in Utah, neither is there likely to be.

He knows, that the real cause of most of the officials leaving that Territory is, that the people have but few difficulties to settle, and those few they prefer to arbitrate before their bishops, to adjudicating them before the expensive Federal courts. Territorial offices in Utah are not sinecures. There are salaries, and very limited ones too, but there are no perquisites—no stealings! In the 11th section of the organic Act constituting that Territory, the salaries are classified as follows:

Governor, who is also Superintendent of Indian affairs, per annum, . . . . .	\$2500
Chief Justice, and two Associate Justices, each, . . . . .	1800
Secretary, . . . . .	1800

The salary and fees of the Attorney, and also of the Territorial Marshal is the same as in the Territory of Oregon. These salaries might be considered liveable in Connecticut, where a gold dollar looks as large as an eagle; but in Utah where there necessarily is a great advance from New York prices upon all groceries, dry goods and eastern luxuries, they are entirely inadequate to the demands of Gentile officials, who have no earthly reason for accepting office there, except to fill their purses, and gratify their lust for place and power.

And most of the politicians that accepted office in Utah, known that they had few fees and no steals to pocket—no law-mad blockheads with more gold than wit, upon whom they might fatten, they would have remained at home, and left the rebellious Mormons (?) who can neither be coaxed nor driven into law-suits, to take care of themselves.

Another cause was, their scandalous and wicked conduct while in Utah rendered them detestable to the people, and it is not an easy matter for a man to consent to remain in society where he is held in absolute contempt. The present adulterous generation of Gentiles, estimate the morals of the Mormons by their own corrupt hearts. The question with them of the chastity of Mormon women was like this. If Christian cities swarm with harlots, what proportion of lewd characters may be found in a Mormon city? Solving this question according to their own dirty figuring, they were no sooner installed in their offices, than they began to seek for sexual gratifications, not dreaming of the difficulties that lay in the way. This is true of more than one of the officials sent to promote the welfare and happiness of the people of that Territory, as we have learned from good authority.

We assume that President Buchanan is posted upon these facts, and knows that whatever of indignation and violent language which may have been expressed by Governor Young and others, their ebullency of manner was but the necessary result of more than sufficient provocation.

In view of these facts, we look calmly upon the troubled waters which surge and foam in the distance, realizing that Utah is like a gallant ship safely anchored in the harbor of peace, whose surroundings are the firm barriers of the Constitution and the Laws, which will stop the mad waves, and say, Thus far mayest thou come, but no farther.

**HUTCHINGS' CALIFORNIA MAGAZINE.**—With pleasure we acknowledge the receipt of the August number of this popular periodical. As this is the first we have received, we cannot judge of its comparative excellence with the previous issues, and can but add, that the typography and engravings are excellent, the matter interesting, and the number before us is certainly a credit to those engaged in its publication. We cheerfully place it upon our exchange list.

## Another hit at Polygamy.

In a late number of the Los Angeles Star, the editor pitches into the *Deseret News* upon the peculiar institution, with an unctuous that is eminently his own. We have ever admired the heartiness with which he enters into the discussion of all questions which engage his attention, and his pen, and would have been disappointed had he dealt less vigorously with this particular subject. We, however, suggest to our cotemporary, that men are more apt to argue from their prejudices and preformed opinions, than from true and legitimate premises. The wish, if not always father to the thought, gives it color and form. We think this to be the case in this instance, and fancy that by reflection it will be seen that Carrington's reasons are legitimate, and his conclusions just. Let us see: He charges the existence of brothels in Christian communities mainly to the want of exertions on the part of the priests to prevent their existence. This is indeed a serious charge; yet so true is it, that we doubt if friend Hamilton ever heard a sectarian priest deliver a discourse against whoredom, notwithstanding the wages paid them for improving the piety and morals of the people.

In 1854, there were in the United States 12,130 preachers, not including the Mormons. The salaries of these men, including public and private donations, marriage fees, etc., cannot less than \$24,000,000. An enormous sum to be paid annually, and enough in all conscience to draw from these hirelings an occasional effort to suppress a growing, evil which, levels its deadly strokes at the very fountain of life, and blasts every thing within its reach.

This army of sacerdotalists hold an influence over the community that is inapproachable by other professions. They take the infant from the hands of the nurse, and Christianize it by baptism—by Sabbath school training, and various other appliances. They never relinquish that right; but from extreme youth to the grave, the subject receives religious instruction and rites from the priest. It is the clergy who baptize, who educate, who marry, who bury. They bless, they curse. In fine, their functions are many, and their influence boundless. In consideration of these advantages of position, and their assumed prerogatives to impart ethical as well as spiritual instruction, and the many years they have had to test the virtue and efficiency of their clerical course in the neighborhood of Nauvoo, and committed numerous depredations upon the property of the neighboring inhabitants. Of course, the Mormons got the blame for every theft and other rascality act committed within a given distance of their city, and that circumstance was one of the causes of the angry feelings which the old citizens cherished against us.

We are apprehensive that a similar feeling will be stirred up in the lower country, unless decisive and vigorous measures be adopted to ferret out and effectually break up this nest of outlaws. Unless this be done, it will be supposed that they remain by sufferance, and the Saints will be charged with connivance at their villainies. Sheriff Clift is a man of the right stripe to see this matter accomplished, and we know him well enough to say, He will attend to it without delay.

Appropos of outlaws, there is a man at San Bernardino, who of late, has, under the signature of "Pilgrim," been in correspondence with one of the papers of this city. We have no occasion to refute his lies which are as base as his own heart, and which will react upon him and harm no one but himself; but will simply say, We know Mr. "Pill" (grim) quite as well as we desire to know. We remember his *critic. com.* with a certain woman, in Utah Territory—the satisfaction made for the same by the payment of \$100—his flight from the Territory for fear of the vengeance of the husband—the stolen watches, and the sheriff—his present adulterous living, and his unblushing presumption in offering himself for the mayoralty of San Bernardino in place of the honorable and upright gentleman who now fills that position. It is to such characters as he that the public are indebted for the coinage of Anti-Mormon stories.

**SPIRITUALISM TO BE TESTED.**—The Boston Traveller of a late date says, that experiments were then in progress at the residence of Prof. Agassiz, in Cambridge, conducted by that gentleman and other learned men, having for their object the solution of the various spiritual phenomena of the day. These experiments are being made under the recent offer of \$500 for a proof of the actuality of those phenomena, beyond the possibility of deception or trickery. Dr. Gardner, the celebrated Spiritualist, is bringing all his batteries to bear upon the unbelieving professors.

**TRAILER.**—Messrs. Davis and Jordan's propeller *Santa Cruz*, Captain Dame, started on her trial trip on Wednesday the 23d. She went as far as Santa Cruz and Monterey. Her machinery worked well, and we are informed that in speed she came quite up to the expectation of her owners. She was built in New York, at a cost of near \$57,000, and is intended to ply between this city and the above named ports. Her length is 130 feet, breadth 26 feet, depth 11 feet. She is substantially built.

**EVAN DISCOURSE THAT WANTS AN INTERPRETER IS A VERY BAD ONE.**—(Rollins.)

## Arrival of the Golden Age.

We stop the press to announce the arrival of the *Golden Age* with eastern news up to July 6th.

The overland mail contract has been awarded to Messrs. Butterfield & Co. It is to go by the Southern route, and will, doubtless, pass through San Bernardino.

The Utah mail contract, Eastern, has been rescinded. The contractors were Mormons. New York city has been the scene of bloody riots. The mayor has succumbed to the State authorities.

Ex-Secretary of State, Wm. L. Marcy is dead.

The election in Kansas for a Constitutional Convention, has proved a farce: but about one hundred and fifty men in the Territory voting.

The missionary party which left G. S. Lake city on the 23d of April, reached Omaha, Nebraska, on the 15th of June.

From the following item in the *N. Y. Tribune*, it appears that Col. Cummings has accepted the Governorship of Utah.

WASHINGTON, Tuesday, June 23, 1857.

Gov. Cummings will take his family with him to Utah, intending to make that Territory his permanent home. Col. Jack Hays, of Texas celebrity, now Surveyor-General of California, will probably be transferred to Utah in a similar capacity.

It is expected that the troops and civil officers will leave for Utah in the middle of July or on the first of August.

It is reported that Gen. Harney is to command the Utah expedition, but no military operations are expected.

The ship *Tuscarora* arrived at New York on the 3d of July from Liverpool with 530 Saints en route for Utah.

### The Sandwich Islands' Mission.

The Saints in California have, doubtless, noticed in the Minutes of the Special Conference, published last week, a resolution to make an effort to establish a press at Honolulu. If this be done, it will be through the faith and good works of the Saints in this State. The S. I. missionaries are now in the different Conferences endeavoring to raise the necessary means to accomplish this, and also to get their outfit for their passage to the Islands.

We take the present occasion to remind the Saints of this, and impress them with the importance of attending to it without delay. Latterly, advises from the Islands show, that affairs there are at a very low ebb, and that an effort must be made to reseminate that mission. The natives can, nearly all of them, read, and are a book-loving people. It will take but about five hundred dollars, with what material can be spared from this office, to establish a paper there for one year, and we are assured, that once established it can sustain itself. It will be published in the Hawaiian language. This sum, and the outfit of the missionaries can be easily raised, if the Saints make an exertion to that effect. That they will make such an effort we are confident, for every rightly instructed saint of God, knows that all his interests are in His kingdom, and to build that up is to build ourselves up.

Br. Bull, the publisher, and the others who may labor in the office of the semi-monthly we propose to establish will volunteer their labors, and if they devote all their time and energies, surely you can contribute liberally to place the enterprise in operation. This accomplished, the Hawaiian mission will revive and increase and a much greater work will be done there than has hitherto been accomplished. The remaining copies of the *Bible a Moramona* (Book of Mormon) will also be sent there.

**THE STEAMER SENATOR.**—The time of this steamer's leaving this city for San Diego and intermediate ports, has been altered from the 5th and 20th, to the 3d and 18th of each month. This alteration brings San Francisco two weeks nearer Great Salt Lake City; as under the present arrangement, the mail from here will arrive at San Bernardino in time for the Salt Lake mail which leaves on the 8th of each month. We understand this arrangement to be permanent.

**A FLEET OF SLAVES.**—The Savannah Republican learns from an entirely reliable source, that within the past few weeks the following vessels have been purchased at the prices named, by houses in Havana, to be added to the fleet of African slave traders which is said to number at this time, one hundred and fifty sail: Sch. *Tallulah* of New Orleans, for \$13,500; schooner of Wilmington, N. C., name unknown; 5400; sch. *Abbot Devereaux* of Savannah, for \$6500; brig *R. B. Lawton*, of Newport, R. I., trading between Savannah and the Cuban ports, \$8500; barque *Minnetonka*, 324 tons, of New York, for \$13,500; sch. *Joseph H. Hecord*, (well known from her previous engagement in the trade,) of Newport, R. I., for \$6500, and the brig *Putman* and barque *Clara B. Willms*, recently purchased by a commercial house in Havana.

**The Latter-Day Saints.**—Meet every Sunday in this City, at the Pan-Harmon Hall, Stockton-street, near Jackson, at 11 A.

# THE WESTERN STANDARD.

## Correspondence.

### From Oregon City.

[Br. Bull has handed to us a letter from Pres't Stuart, which we give to our readers, and from which they will perceive that our missionaries, in Oregon are having interesting times. We say to the brethren upon that mission, That opposition is an unloving sign that the Truth hits hard, and bids fair to result in success.—Ed.]

OREGON CITY, Clackamas Co., Jan. 30, 1857.

**Br. Bull—Sir:** I have just received and read the 13th and 14th numbers of the Western Standard, and although they were published over a month ago, they brought welcome news to us in O. T., where darkness and bigotry prevail throughout the whole body religious and politic. They are worshiping them not what, and following blind guides who print for money and preach for hire. Not so with the Western Standard, it is truly a light shining in a dark place, enlightening the honest in heart, and causing many to rejoice in the truth. The liar and the hypocrite looks upon the Mormon Elders and their publications ominously. They dread the rod, and well they may; for truth cuts to the core.

We have our share of persecution here at Portland. A lawless set of fellows threw eggs and fire crackers at us in the meeting; but the respectable portion of the community were opposed to such barbarous acts. If some of the so-called Orthodox preachers were to go to Utah, and be served so, the whole people of the United States would be for rising up en masse to wipe the Mormons out of existence! Oh! Consistency, thou art a jewel! Sing of liberty, in a land where its citizens cannot be protected from mob violence, in the free exercise of their religion! Many solicited us to speak again; but we could not get a place to speak in. We presided in Milwaukie, five miles above Portland, on the Willamette river, where we were received and treated kindly, by Mr. Meek and Mr. Eddy. They have the largest and best orchard in Oregon, upwards of forty acres in choice fruit trees, all bearing. In Oregon City we had a public discussion; question, What is God's material or immaterial? I took the ground that God is material, from the fact, that nothing can beget nothing. Like begets like, Christ was the only begotten of the Father, therefore was in the image of God. He was a material being composed of flesh and bones. After his resurrection, with his glorified body he eat and drank with his apostles—with the same body he ascended up to heaven, and sat down on the right hand of God, being the express image of his Father's person. This is eternal life to know God. But an immaterial being without body, parts, or passions is an unknown God; therefore, in him we cannot have eternal life. Such were the arguments I produced. My opponent, Mr. Rosenthal, made a great display of learning and talent to refute my arguments, and substantiate an immaterial God, he read from the scriptures, that, in the beginning the earth was without form and void; therefore God himself might be without form. I stated, that this was a wrong translation, and ought to read, The earth was without inhabitant and void; for every school boy knows that the earth is in a globular form; but man he made after his own likeness, in the image of his person. We had a crowded house, and good attention, and several ladies were present. The matter was left with the people, to draw their own conclusions. At the close of the meeting, several gentlemen came up and gave me money. A respectable merchant took me up to his house where we stopped over night. Here we found br. A. M. Harden and family. They received us kindly, and made us welcome to their home. Twelve miles from Oregon City, at a place called Pleasant Ridge, we found br. Joseph and Lorenzo Tracy, with their families. They are sorry they left Salt Lake valley, and are determined to return as soon as the way opens. Henceforth, they are determined to live their religion knowing by experience it is the only way to find happiness. Truly it is refreshing to meet a warm-hearted, whole-souled Mormon here. It is like finding a spring in the desert. If ever you get disassociated at home, take a mission to Oregon, and you will then know what you are made of. But you are in a pretty good school, as well as myself. Let us treasure up the lessons we learn in an honest heart; they will help us to overcome in trying hour.

We are not discouraged in the least. The Lord has blessed us thus far on our mission; our wants have been amply provided for, and friends raised up in time of need. We believe that a good work will yet be done in Oregon, for the opposition will cause men to investigate, after which they will obey.

Br. Higgins is well and feeling well; so are brs. Harmon and Winslow. We all met at Portland, and had quite a happy time. They have had a great deal of opposition to contend with, but are not in the least disengaged. Steamer to the brethren in the office, and all inquiring friends, and believe me ever your sincere friend and brother in the cause of truth.

DAVID M. STUART.

(From the Mormon of June 20, '57.)

### More of the Assassination.

We have already published a plain statement of the assassination of President F. P. Pratt; but as the following letter contains some details we give it likewise to the public:

FLINT, Cherokee Nation, May 17, 1857.

**EDITOR MORMON—Dear Brother:** We take up our pen to inform you of the ill-fate of our much beloved brother, Parley P. Pratt, who fell by the hands of his blood-thirsty enemies on the 12th inst. in Crawford Co. Arkansas. The history of this awful tragedy is briefly as follows: President Pratt, while in St. Louis, made an appointment, by letter, to meet Mrs. McLean at Fort Gibson, Cherokee Nation, informing her that her passengers were on the alert. This letter of appointment, it appears, by some means or other, fell into McLean's hands, and he arrived at Fort Gibson by the time, or very soon after, that br. P. reached this Nation. McLean succeeded in having br. P. arrested by the military, under a charge of larceny, on the 8th inst. Elder Geo. Higginson was in company with him, and was sworn in as a witness upon the part of the United States. Both were placed under strong guard, and by a military escort conveyed in chains to the Supreme Court, Van Buren, Arkansas. The case being no evidence upon which a bill of indictment could be found, he was liberated on the 12th inst. Br. P. being without arms and without friends to protect him, and knowing that McLean was threatening for his blood, and that he had the aid of a mass of the corrupt, money-bought citizens of Van Buren, endeavoring to make his escape on horseback un-

molested; but every road and pass-way being under strict watch, he did not succeed in getting far till his path was discovered. McLean and a half dozen other armed fiends pursued him, and br. P. being totally unarmed, they succeeded in killing him without being hurt. Two of the party in advance intercepted his road and brought him to a halt, while McLean and the others came up in the rear. McLean discharged a six-shooter at him, but the ball took no effect—some passed through his clothes, others lodged in his saddle. The parties now being in immediate contact, McLean stabbed him (both being on horseback) with a heavy bowie-knife twice under the left arm; br. P. dropped from his horse; McLean dismounted and probed the fatal wounds still deeper—he then gave a Derrenberg from one of his aids, and as br. P. lay dying upon his back, shot him in the upper part of the breast; dropped his pistol by the side of the victim, the assassin then mounted his horse and fled. This occurred within a few steps of the residence of a farmer by the name of Win. Two gentlemen being at the house at the time, saw the whole affair, and made oath to what they witnessed before a coroner's jury. Br. P. survived the work of this assassin two hours and a half, and was enabled to tell those who came to his assistance who he was; that he had been murdered by a friend for doing his duty; and gave full instructions as to what course should be pursued in investigating his body, and the disposition of the means and property connected with his person. His instructions were fully attended to by Elder Higginson and Mrs. McLean, who reached the place of his assassination the same evening. Those who saw his last moments, state that br. P. died without a murmur or a groan, and apparently without pain, perfectly resigned to the will of Heaven. Br. Pratt told Elder Higginson the next morning after his arrest, that his enemies would kill him, and requested Elder H. to go through with this Spring's emigration to Utah, and carry the news of his death to the Church and his family. This Elder H. will do, the Lord helping. After perpetrating this heaven-daring deed, McLean returned to Van Buren and made it known. After remaining in town several hours, and walking the streets with impunity, he was escorted by a number of the citizens of Van Buren to the boat, and took his leave of the place. Verily, we had long thought that the blood-thirsty mobocrats of Missouri and Illinois were without a parallel in the world, but we now yield the palm to the church-going citizens of Van Buren, for they have proven to the world that they are a den of murderers and assassins.

Praying for your welfare and success, and the redemption of the righteous, and the destruction of the wicked from the earth, and the universal triumph of the principles of righteousness, we subscribe ourselves,

Yours, in the Covenant,  
GEO. HIGGINSON.  
GEO. CROUCH.

### CITY ITEMS.

**HORRIBLE MURDER OF A WOMAN.**—On Wednesday morning, July 29th, says the S. F. Herald, one of the most horrible and cold-blooded murders was committed that we have ever been compelled to chronicle in California. The victim was a woman of the town, known by the name of Mary B. Jones, but familiarly called by her acquaintances "Dutch Mary." She was living by herself on the lower floor of the brick building adjoining the Adelphi Theatre, on Dupont, between Clay and Washington streets. She had lived in the same place a long time, and had kept a bar and cigar stand. There were but two apartments, the barroom and bedroom, and a small closet adjoining, in which the back door opened. She was seen closing up her front door after twelve o'clock on Tuesday night. Next morning the doors were not opened as usual, and the neighbors began to think that something unusual was the matter with her. No one, however, attempted to gain entrance until about noon, when officers Sibley, McCormick and Hubbard went to the side door leading into the barroom from the entry, and found it unlocked. They entered and found the body lying on the bed, and from appearances, life must have been extinct some hours. There was a mark of a blow, apparently inflicted by a heavy instrument, on the left temple, and a towel tied over her mouth and under her ears, which was twisted hard, and had no doubt caused strangulation. The marks about the head clearly showed that there had been a most desperate struggle.

**HORROR AT THE LAGOON.**—On Saturday evening last the residence of Mr. Fenners, near the Lagoon, says the S. F. Herald, was entered while the family were temporarily absent, and a large amount of gold and jewelry stolen. The robber effected an entrance through a back window, and was seen when leaving the premises by the same way. Among the articles stolen, was a lady's gold watch and chain, a bracelet and locket, a gold writing pencil, seven gold studs, four gold finger rings, with many other articles in jewelry, besides \$70 in gold—in all amounting to about \$540. It is supposed in the neighborhood that the thief is one of the State Prison convicts, belonging to one of the schooners that are being loaded with sand opposite the Lagoon. No certain individual, however, is suspected but the Police are making active exertions to ferret out the thief.

**A BOLD ROBBERY.**—On Tuesday evening about half past six o'clock, a Mexican named Luis Cavanas, walked into a drinking saloon on Pacific street, went behind the bar, opened the drawer and took the money. The proprietor and three or four others were in the room at the time, but the fellow avowed them with his revolver, and got away. He was subsequently arrested by officer Rand, and is held for trial before the Court of Sessions.

**BLOODY AFFRAY.**—A bloody affray occurred on Tuesday morning about two o'clock, on the corner of Pacific and Battery streets, in which John O'Hara was severely, and probably mortally wounded, twelve stabs having been inflicted on his body. Thomas Gallagher has been arrested under charge of having given the wounds, but the testimony, which has been obtained so far, does not show clearly that he is the guilty party.

**SALE OF MERINO SHEEP.**—The sale of imported sheep from Australia took place on Tuesday, but the prices obtained did not meet expectation, nor were they sufficient to justify further importations. One fine ram, said to be the best in the flock, brought \$85; another, \$75; one ram and twenty ewes sold for \$31 each; six ewes sold separately at from \$22 to \$28; and ten lots, embracing one ram and twenty ewes each, brought from \$20 to \$24 each.

**SALT WATER DOLCHS.**—On Sunday, a party of fun-loving gents in passing along North Beach near Melges' Wharf saw a drunken man lying on the sand near the water's edge. They endeavored to arouse him, it being flood tide. Falling in this, they rolled

him down to the water. A few refreshing waves sobered him, upon which he scrambled up and ran off, cursing his disturbers most lustily.

**FOOL OLD MAN.**—A Kanaka, aged about 70 years, was found in the streets last night, and taken to the station house, where he was provided with a bed. He says that he left the Sandwich Islands thirty years ago, and most of the time since then has been in whaling vessels, but has lived some years in New Bedford. He is satisfied to continue during the balance of his life in whaling vessels, but never wants to return to his own country. The old man is a runner employed by the mail stage line between Oakwood and San Jose, and the former is a driver of the opposition stage. The consequences of these positions is that each has a considerable number of friends certain that their man is right. Under these circumstances, the reporter has a difficult task in discovering where the truth lies. The story, as we have heard it, is as follows: Immediately after the arrival of the ferry boat at San Antonio, a number of passengers entered the mail stage, which was the first one, and Cameron went to the door and tried to persuade some of the passengers to leave. Hilt told him he had no business there, and told him to go away. Some such words encouraged as opposition runners about the wharves habitualiy use towards one another, including several of the vilest epithets in the language. They separated, however, without coming to blows. They met again in about ten minutes, and Hilt again used language which again sent the old man to the door. This second time he was the first one, and Cameron went to the door and tried to persuade the passengers to leave. Once more Hilt told him he had no business there, and told him to go away. 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# THE WESTERN STANDARD.

## E. C. PICKETT'S ORATION.

[The following extracts from Mr. Pickett's Fourth of July Address contain much that is true, and we commend them, to the notice of our readers. He says:]

"The greed of gain ever dries up or shoves out from the human breast all the emotions of the heart—all that's unselfish, refined, gentle and impulsive—it leaves man soulless. The shape, the physical frame, may be left, but the spirit is changed to something else than nature's higher attributes intended it. The individual man, gregarious and aggregated makes up the body politic. The same laws, which govern them separately, operate upon the mass. If there be not any private virtue, then there can be no such thing as public virtue; and without the latter no government, and above all others a Republican, can exist. For society cannot cohere without virtue; and society must exist in order to establish government. Government in California has proved a failure, because it lacked this vital and essential essence of virtue. But not alone in California do we witness this prostration of moral sentiment, and rapid tendency to a subversion of the present form of government. In most other parts of the Union the same causes are operating to a greater or less extent, and like effects will ere long result.

"Our fathers fought against an external foe, against oppression and injustice, whose seat of power rested in another land. They rose in arms likewise, not in order to right any very grievous wrongs, under which they actually suffered, but in defense of a principle, and also because they thought themselves old enough, rich enough, and fully capacitated, in every particular, to set up a household for themselves. They threw off a foreign yoke, that was but the weight of a feather, compared with the domestic despotism, which, owing to a variety of causes, we, their descendants, have self-imposed upon our necks. Talk of liberty in this land! It is false to so term it! The thing is spurious!—a base cheat!—it is a bastard! or born legitimately, has through erroneous education, licentious indulgence, and imbibation of every species of wrong sentiment, become disfigured in face, deformed in shape, in mind diseased, and morals depraved!"

[Of California, he continues:]

"Neither property nor life is protected or secure. Capital is forsaking the land, because of the onerous and unequal taxation levied on it, and the unsafety of investing it here. Everything is in doubt and turmoil. People have become gloomy, despondent and reckless, and worse yet the condition of affairs must be, before a brighter day shall dawn upon us.

"Some of the oldest and best citizens of the State are leaving it for good, and thousands more of the most valuable part of the population would gladly abandon us, could they get away.

"Citizens of other States are chosen to fill most all the public posts, rather than the *bona fide* residents of this.

"Men without property and who never pay a dollar's tax, make all the laws to govern property and assess taxation. And taxation without proportionate representation, is held and acknowledged, in all countries possessing a shadow of freedom, to be just cause for revolution.

"Wisdom, honesty, independence and peculiar fitness are insuperable bars to a man's ferment—ignorance, gross venality, and incompetency, practically the highest and most popular qualifications for office, as well as entitling one to occupy that most responsible place, the editorial tripod.

"The elective franchise is a farce—men openly sell their votes and even boast of it, whilst almost every public post throughout the land is bought and sold.

"Principles are abandoned, and men without principles substituted.

"Confidence between man and man is destroyed.

"The line between *meum* and *tuum* almost obliterated.

"Virtue is at a discount, vice a premium.

"Self and self reign supreme—money being the sole measure of merit, and with most rare exceptions, alone buys friendship of man or love from woman."

[He thus notices the present excitement upon the "Utah Question":]

"This latter view of such question leads me to speak in reprobation of the most unwise and unphilosophic policy sought and vainly attempted to be pursued, in reference to the Mormon settlements in Utah Territory. If necessary, I could induce the teachings and testimony of Christ and his apostles in opposition to this insane crusade, and continued cry for the strong arm of government to put down the hieratical sway of prophet Young and company—disband their followers, and thus make an end of the Latter-day Saints faith. But my sole appeal will be to the common sense of mankind and lessons in history. If Mormonism be so greatly wrong as represented (and I shall gainsay naught that's alleged against its votaries,) let it alone, and the evil will soon cure itself, since it must contain internal, its own seeds of decay and dissolution. But wage a war of compulsion or extermination against this sect, and you strengthen it. The cry of persecution will be raised, which not only will quiet their internece discords, and harmonize

only unite them, but create sympathy outside of their ranks to sustain their cause.

"And wherefore this terrible howl in opposition to Mormon iniquity—this indignant denunciation of social relations and internal policy of a people, sojourning far away in the wilderness of deserts, detached from all else, and therefore not likely to taint by contact, the saintly purity of the rest of our population?—I will tell you why. It arises from three causes. First an inherent love of power in the human breast, and ever itching desire to be making war on somebody. Secondly, that Yankee-like inquisitorial spirit, and prying interference with other people's business. And thirdly, most of those purifying zealots, and advocates of a foray into Mormondom, are prompted by a consciousness of self-wickedness, which seeks a salvo, and also to draw off the world's attention from themselves, and find some scape-goat, upon whose back they can saddle sins of which they are equally as guilty. At least this latter charge I can bring to the door of those virtuous editors and others in California—who are well aware, that vice and immorality of whatever species, cannot be worse nor more prevalent in Salt Lake City than in San Francisco. In fact, I question not but the purity of morals in Deseret will compare quite favorably with this State generally.

"So far as the Mormon religion goes, I think it the most orthodox of all Bible, or so-called Christian creeds, now extant. At the same time reprobate as much as any, their polygamous wifery, which is contrary to nature's edicts, and which my old contemporaneous Roman prototypes, in opposition to Judicial customs—those of Jehovah's chosen favorites, so taught mankind by precept and example, and by law enforced. Strange indeed to hear sticklers about State and Territorial rights in any part of our confederacy, and especially those in this country, who last year so strongly deprecated intervention on the part of the General Government, in the Vigilance revolutionary movement—now advocating an army being set to make war on the inhabitants of Utah."

[The following are some of his truthful, but unpalatable utterances, in relation to California:]

"Already the brute portion are most rapidly improving in breed. Man alone is not progressing, nor yet contented amid all these advantages and ministering delights. And wherefore this? Because here so deeply inoculated, by reason of his haste to grow rich, his eager, restless, impatient longings and unscrupulous means used to obtain money—his abandonment of all high sense of honor, cultivation of virtue and intellect, and sinking himself down to a mere animal aspiration and indulgence of a depraved sensual appetite—he is induced to forsake the true path to happiness, abandon his high destiny, and contaminate and turn to bitterness, all things he touches.

"Hither lured by a promised glittering prize, flockled hordes of adventures from every coast. No fear of death, privations and toil, nor dread of dragons, deterred them in their search. Landing on our once happy shores—Eureka! was the exultant cry of all. But a change has come over the spirit of your dreams, and loud now are your lamentations of pain and disappointment. For instead of gathering the golden fruit of the Hesperides, you have grasped but Dead-Sea-apples—beautiful without and enchanting to gaze upon in the distance, but all rottenness and ashes within.

"Conscious long since of their dark impurity, and the great necessity for regeneration and reform in our social, political and business relations, the cry was raised—let's build churches and bring out the gentler sex, in order to moralize and refine us—the absence of these is what makes us so bad. Well, in time came both, but of what avail—are we better grown? Has the joint mission of religion and women been successful in staying the leprosy tide of corruption flooding and percolating throughout society? Far, far from it, as my too sad and truthful portrayal of the condition of affairs examples.

"The sanctuary is desecrated by a set of sham worshippers, who, after swindling and defrauding their neighbors six days during the week, vainly hope on the seventh, through empty forms and ceremonies, by cold lip service, admiration, and paying indulgence money to their pastors\*—to deceive that God, to whom they ignorantly pray and render hypocritical homage. Whilst instead of suffering the other sex to elevate, chasten and better them, they defile and drag her down, so far as possible, to their own sunken condition."

\*Witness the apologetic sermons of these pastors, who for a goodly salary, will, and do gallantly the worst evils of our society, and therefore encourage and increase, instead of helping to eradicate the wickedness of the land. Thus did not preach Christ (see a discourse of Rev. Mr. Benten, since delivered from the same pulpit this oration was.) The public can decide in which the more truth was told about the condition of affairs in California.

**CAUSE AND EFFECT.**—"Mother, this book tells about the 'angry waves of the ocean.' Now, what makes the ocean get angry?" "Because it has been crossed so often, my son."

**LOST TIME.**—A thief picked the pocket of an editor during the late railroad festival at St. Louis. He got two dimes, a lead pencil, an old memorandum book, and a few other trifles "of no value to anybody but the owner."

## Horrors of Opium Smoking.

CLIVE, in his description of China and Chinese customs, states that one of the streets in Canton is occupied entirely by shops for the sale of this deadly drug. One of the objects in this place that I had the curiosity to visit was the opium smoker in his heaven; and certainly it is a fearful sight although not so degrading in the eye as the drunkard from spirits, lowering to the level of a brute, and wallowing in his filth. The idiotic smile and death-like stupor, however, of the opium debauchee, has something far more awful to the gaze than has the beastliness of the latter.—The rooms where they sit and smoke are surrounded by wooden benches, with places for the head to rest upon, and generally a side room is devoted to gambling. The pipe is a reed of an inch in diameter, and the aperture in the bowl for the admission of the opium is not larger than a pin's head.

The drug is prepared by some kind of a conserve, and a very small portion of it is sufficient to charge it, one or two whiffs being the utmost that can be inhaled from a single pipe, and the smoke is taken into the lungs as from the hooka, in India.

On a beginner, one or two pipes will have an effect, but old staggers will continue smoking for hours. At the head of each couch, is placed a small lamp; the first must be held to the drug during the process of inhaling, and from the difficulty of filling and properly lighting the pipe, there is generally a person who waits upon the smoker to perform the office.

A few days of this fearful luxury, when taken to excess, gives a fearful and haggard look to the face, and a few months, or even weeks will change the strong and healthy man into little better than an idiot skeleton. The pain they suffer when deprived of the drug after long habit, no language can explain, and it is only when to a certain degree under its influence that their faculties are alive.

In the houses devoted to their ruin, these people may be seen at nine o'clock in the evening in all the different stages—some entering half distracted, to the craving appetite they have been obliged to subdue during the day, and others laughing wildly under the effects of a first pipe. The last scene in this tragic play is generally a room in the rear of the building, a species of a dead-house, where lie those who have passed into a state of bliss the opium smoker madly seeks—an emblem of the long sleep to which he is blindly hurrying.

**A RUNAWAY MATCH.**—Elopements are not very common now-a-days, when women have become such very dear creatures, that matrimony is getting too expensive. But we heard of a couple the other day who ran off to get married, and came back to the bride's house, where she humbly sued for the forgiveness of her father, kneeling at his feet, all Honiton, crinoline, and tears. "Forgive, forgive me, dearest father!" sobbed the lovely suppliant.

"Forgive you!" exclaimed the old gentleman, "why, I'm only too glad to get rid of you; and I should have favored your wishes, if I had known that you were so contrary, that if I'd encouraged you in the least, you'd have refused the man of your heart. Your ill temper, extravagances, and idleness have been the plague of my life, and make your marriage no loss to me, my dear child. So take her," added the old gentleman, generously, addressing the happy man, "and may you be happy!"

**BEST**—The greater the difficulty, the more glory in surmounting it; skillful pilots gain their reputation from storms and tempests.

**GRIEVING FOR LOST PEARLS.**—It would be hard to tell whether more joy or sorrow has been caused at North Brook, N. J., by the discovery of the pearls. Dozens are bemoaning fortunes that, in days past, they carelessly flung away. One matron unavailingly sighs over some "little white things" that she once gave her boys for marbles. A schoolmaster lugubriously remembers that he had chopped up eight or ten thousand dollars worth with his knife, "to see what was inside." Another genius rammed a pearl bullet down his rifle and shot away his fortune. An old lady who chucked six months over her "good bargain with the peddler," now discovers that she paid him in pearls, about seven thousand dollars for a calico dress. It is needless to say she hasn't laughed since. The unfortunate man who had the \$25,000 one cooked for his breakfast, has taken to bed in utter despair, and refuses to be comforted.

**IDENTITY OF ORGANIZED BEINGS.**—The capacity of an organized being to be perpetuated by the construction of other organized beings, is truly wonderful; for the essential peculiarities are transmitted for thousands and thousands of years. When we inspect the remains of Egyptian antiquity in the British Museum, we are struck with the similarity of the various animals which are represented in the drawings, or which are preserved by the process of embalming. Cuvier observes; "I have carefully examined the figures of animals and birds engraven on the numerous obelisks brought from Egypt to ancient Rome. In the general character, which is all that can have been preserved, these representations perfectly resemble the originals as we now see them." Lawrence, in his valuable work on Man, observes that animals are just the same now as at any, even the remotest period of our acquaintance with them.

**RECIPE FOR DYSENTERY.**—As the season is at hand when all classes are liable to be afflicted with dysentery, diarrhoea, &c., we deem it our duty to make public the following simple and efficacious remedy, which has been known to us for several years, and which we have repeatedly used with complete success. It is simply to take a tumbler of cold water, thicken it with wheat flour to about the consistency of cream, and drink it. This is to be repeated several times in the course of the day, or as often as you are thirsty; and it is not very likely that you will need it on the second day. We have not only used it in our own case, but have recommended it to our friends in many instances, and never knew it fail of effecting a speedy cure even in the worst stages of dysentery. It is a simple remedy, and costs little.—[Farmer's Gazette.]

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